

## **Implementation Of The Triple Helix Mohammad Natsir In Arabic Education**

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### **Abstrak**

The integration of mosque institutions, Islamic boarding schools, and campuses in the educational process, according to Mohammad Natsir, is essential. He believes this concept is very in line with the culture of Indonesian society. According to him, the educational process that integrates the three institutions can make graduates become intellectually, emotionally, and spiritually intelligent people. This research uses qualitative techniques and data sourced from documentation studies, and interviews, the data analysis techniques used are Miles and Huberman data analysis techniques, namely data analysis techniques consisting of three stages of analysis, namely collecting data and data reduction, displaying data, and conclusion. The findings are the implementation of Mohammad Natsir's triple helix at Arraayah University Indonesia, including 1) implementation of Arabic language teaching in the Arraayah Mosque through into kalimah activities (short speech), halaqah of the Qur'an (tahfidz), mashrohiyyah (Arabic theatrical), scientific competitions. 2) The implementation of Arabic language teaching at Pesantren Arraayah is carried out in various places such as in madrasahs through Arabic language learning activities, dormitories through study group activities, monitoring Arabic-language discipline, direct evaluation from the senior student, Arabic environment conditioning, sports fields through Arabic-language conditioning activities in various sports activities, open spaces and in other public facilities in pesantren through activities jalsah tarbawiyah. 3) The implementation of Arabic language teaching at the Arraayah Campus is carried out in lecture classes through learning materials for Arabic and Islamic studies as well as the development of Arabic language education through teaching practices and research in the Arabic teaching studies.

**Keywords:** The Triple Helix; Mohammad Natsir, STIBA Arraayah, Arabic Education

### **INTRODUCTION**

The integration of mosque institutions, Islamic boarding schools, and campuses in the educational process, according to Mohammad Natsir, is essential. He believes this concept is very in line with the culture of Indonesian society. According to him, the educational process that integrates the three institutions can make graduates become intellectually, emotionally, and spiritually intelligent people. This research uses qualitative techniques and data sourced from documentation studies, and interviews, the data analysis techniques used are Miles and Huberman data analysis techniques, namely data analysis techniques consisting of three stages of analysis, namely collecting data and data reduction, displaying data, and conclusion. The findings are the implementation of Mohammad Natsir's triple helix at Arraayah University, including

1) Implementation of Arabic language teaching in the Arraayah Mosque through into kalimah activities (short speech), halaqah of the Qur'an (tahfidz), mashrohiyyah (Arabic theatrical), scientific competitions, 2) The implementation of Arabic language teaching at Pesantren Arraayah is carried out in various places such as in madrasahs through Arabic language learning activities, dormitories through study group activities, monitoring Arabic-language discipline, direct evaluation from the senior student, Arabic environment conditioning, sports fields through Arabic-language conditioning activities in various sports activities, open spaces and in other public facilities in pesantren through activities jalsah tarbawiyah; 3) The implementation of Arabic language teaching at the ArrSince the era of globalization was rolled out in early 2000, the world entered a new civilization, until 20 years later various life situations entered a new era, various terms appeared to describe the life situation, the millennium era, the era of disruption, the industrial revolution 4.0, to the era of society 5.0 (Hulwan 2016; Husaini 2020). The situation became more evident as the COVID-19 pandemic spread worldwide, further confirming the need for changes in all aspects of life, including education, so that the educational process produces resources that can compete with the demands of the times. The era of globalization has entered a new chapter, where open access in all fields has become real. Currently, the barriers to civilization that are limited by time and space are getting thinner with the existence of digital media. Opening the borders of civilization has implications for competition in various fields, both industrial and social. In Indonesia, the fierce competition in the scheme National Resilience Institute of the Republic of Indonesia (LEMHANAS) will peak in 2045. Among the supporting aspects of the ability to compete is the ability to speak foreign languages, especially Arabic, as the five most prominent languages in the world (Lane 2021). Therefore, innovations in Arabic learning must continue to be carried out so that a better Arabic education strategy is born and follows the development and needs of the times (Nurbayan et al., 2020).

As one of the best institutions in Arabic language education, the Arraayah College of Arabic Teaching (STIBA Arraayah) has implemented a good strategy for learning Arabic for its students (Bahruddin & Febriani 2020), the key to this strategy is to integrate mosque, pesantren, and campus programs, to realize a quality Arabic learning system. Among the evidence of the quality of Arabic learning at STIBA Arraayah is the success of STIBA Arraayah students in winning various competitions in the field of Arabic. Among the most significant achievements is being the overall champion twice in a row in the event Al-'arobiyyah lil funun at Syarif Hidayatullah State Islamic University in 2017 and 2018. Also, the overall champion in the event SAHARA at Sunan Gunung Djati State Islamic University in 2018 and the overall winner of the Arabic language competition in the West Java Provincial Governor's Cup in 2021. In addition, the quality of STIBA Arraayah students in the field of Arabic is proven by the success of winning scientific debate competitions in Arabic between universities, including in the event of Almunadzoroh Al-ilmiyah in Jakarta State University in 2015, Al-'arobiyyah lil Funun in Syarif Hidayatullah State Islamic University in 2017, finalist of the Asia Arabic Debating Championship in Malaysia in 2019, The winner of the Arabic debate in the 2021 West Java Provincial Governor's cup, the winner of the Arabic debate in the PIOSIMA Kopertais Region 2 West Java event in 2022. Arrayah Campus is carried out in lecture classes through learning materials for Arabic and Islamic studies

and the development of Arabic language education through teaching practices and research in Arabic Teaching Studies.

Mohammad Natsir as a national hero in Indonesia since the 1930s has discussed the privileges of the concept of integrating the three institutions for educational institutions in Indonesia. Natsir argues that the integration of the three institutions is the most suitable strategy for organizing education in Indonesia (Ahmad & Nufus 2018; Natsir 1957, 2019; Selamat 2020), especially for Arabic language education, which has values inherent in the three institutions as part of the educational process.

Pesantren is one of the institutions that emanated and developed in Indonesia, as the basis of Islamic education, the history of pesantren in Indonesia is as old as the history of Islam entering the Nusantara. Even before the name Indonesia was emanate, pesantren had existed in the Nusantara. Maulana Malik Ibrahim was the first figure to establish pesantren, then later pesantren grew in the time of Sunan Ampel in the early 14th century (Irfa' Asy'at 2021). Since the classical era, the subject matter in Pesantren has been given the teaching of the Qur'an, fiqh, akidah and Arabic (Irfa' Asy'at 2021; Suroiyah & Zakiyah 2021). Modernization that occurred around the world also occurred towards arabic language learning, this material was initially only studied in Pesantren, but now Arabic language education has been widely opened in higher education institutions, ranging from bachelor, master to doctoral levels (Damanhuri et al. 2013; Irfa' Asy'at 2021).

Mosques in the process of Arabic education as a place of worship are very thick with religious values, learning Arabic in mosques is very conducive and helps students in maintaining enthusiasm for learning Arabic because there is a very close relationship between Arabic and religious values in mosques. Likewise, the values contained in pesantren are very closely related to Arabic, pesantren as an Islamic educational institution prioritizes learning Arabic because all teaching materials related to Islamic material in pesantren are in the form of books written in Arabic.

The campus as a higher education institution has the values of scientific and technological development that are necessary in Arabic education. Arabic-related technologies invented today such as machine translators, Arabic language learning applications that focus on certain focuses such as work, tourism was born thanks to the development of knowledge carried out on campus through cross-scientific collaboration on campus.

## **METHOD**

The research method in this study uses a qualitative approach, which is a study that uses descriptive techniques in presenting data, analyzing and elaborating its findings (Sugiyono 2014, 2017; Yusuf 2017). The data sources in this study were obtained from field observations, documentation and interviews. The analysis technique used in this study uses the miles and huberman technique, which is a data analysis technique that uses three research steps, first collecting data and data reduction, display data and conclusion (Miles & Huberman 1994; Miles, Huberman, & Saldana 2014).

The research steps taken by the author are to observe the process of Arabic language education at STIBA Ar-Raayah, Indonesia. The observation data is summarized in a notebook, then an evaluation and assessment of the observation results is carried out. After receiving good assessment results during the observations, the

researcher proceeded to conduct documentation studies and interviews to sharpen the study. Documentation studies were conducted on the academic manual book of STIBA Ar-raayah, a book of student activity reports and various other documents relevant to the topic of study. Various things that are not yet clear in the documentation sources, researchers supplement them with interviews with the academic community of STIBA Arrayah, so that the validity, reliability and objectivity of the research can be carried out properly.

## **RESULT AND DISCUSSION**

### **The Concept Of Triple Helix Mohammad Natsir**

Mohammad Natsir (1908-1993) had an interesting conception regarding the development of human resources, to produce Muslim scholars who have a good understanding of religion, must involve three institutions in the educational process, namely mosques, pesantren, and campuses (Firdaus et al. 2020; Noer 2009; Rabbanie et al. 2019; Rusli 2018). He was among the people of the Republic of Indonesia who paid much attention to social and humanitarian issues. This is evidenced by the establishment of the Indonesian Islamic Da'wah Council (Dewan Dakwah Islamiyyah Indonesia) which focuses on service to Muslims through the da'wah movement (Bachtiar 2018; Dewan Dakwah Islamiyyah Indonesia 2020; Hakiem 2019; Natsir 2020; Rabbanie et al. 2019). Dewan Dakwah Islamiyyah Indonesia (DDII) was formed by Mohammad Natsir and the founding figures of the Unitary State of the Republic of Indonesia (NKRI) including H.M Rasjidi, Buchari Tamam, Prawoto Mangkusasmito (Hakiem 2019). It was during this period at the Da'wah Council that Mohammad Natsir worked in social and humanitarian activities by coaching people through the da'wah movement. Natsir positioned DDII as the home of the Islamic ummah, a place of deliberation on the issue of Indonesian Muslims, and facilitated various assistance to other da'wah institutions (Dani 2016; Hakiem 2019). From his contact with the reality of Muslims at the time, plus his experience during the colonial period, the period of independence, the orde lama period, and the orde baru period, Mohammad Natsir concluded that printing the next generation of da'wah was inevitable in order for the struggle not to stop, he formulated there should be integration between masjid (mosques), pesantren, and university in the process of da'i education (Rabbanie et al. 2019). Mohammad Sidik (Dewan Dakwah Islamiyyah Indonesia 2020; Ropik 2012) stated that this concept is ideal with the situation in Indonesia, because it is entrenched and rooted in Indonesian culture so that the concept of integration will continue to be relevant to be done in Indonesia because it is in accordance with the values and objectives of Islam and Indonesia.

Among Mohammad Natsir's great contributions to education in Indonesia is his thinking about the integration of education between masjid (mosques), pesantren, and university (Husaini dan Setiawan 2020). According to Syamsul Bahri Ismail (Rabbanie et al. 2019) this concept is the fragmentation of Natsir living in the upheavals of four eras, namely colonial times (1925-1945), independence period (1945-1959), orde lama period (1945-1965), and orde baru period (1966-1993).

According to Natsir the three institutions are the leading front in the development of Indonesian people (Natsir 2015). Syamsul Bahri (Rabbanie et al. 2019) this triple helix movement began running in 1961 marked by the establishment of al-Furqon mosque on Kramat Raya Street number 45, Central Jakarta. In 1968 the movement began

to touch universities with the training of Islamic lecturers at the university. Several national figures were born from the lecturer's training program, among others: A.M Saefuddin, Yusuf Amir Faisal, Imaduddin Abdurrahim, Endang Saifuddin Anshari, AM. Luthfi, Amin Rais, A. Shafii Maarif, Fuad Amsari, Gadin Hakim, Bachtiar Fanani Lubis, Daud Ali. The pesantren-based movement was first held at the Forum musyawarah Ulama Pesantren in West Java on March 4-6, 1972 in Cianjur. This deliberation resulted in the "Nadwah Al-Ma'ahid Al-Islamiyyah Charter" which later became a milestone in the development of pesantren in Indonesia. The integration movement of these three institutions was originally intended to give birth to the ideal leader of the Indonesian nation, namely scholars who have a good religious understanding that always prospers mosques. The technicality of carrying out this conception as said Natsir can be adapted to the times and circumstances (Rabbanie et al. 2019).

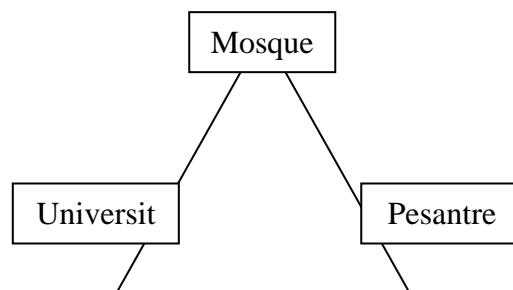


Figure 1 Mohammad Natsir Triple Helix Concept

### Implementation of triple helix in Arraayah College

The concept of Arabic language education at STIBA Arraayah integrates three main institutions, mosques, pesantren and campuses, thus encouraging the formation of a conducive Arabic learning environment. Environmental factors are very helpful for the language learning process (Bahruddin & Febriani 2020), because students not only learn in limited classes, but also full day learning Arabic indirectly from their environment through various activities in dormitories, mosques and public facilities within the STIBA Arraayah environment.

### Implementation In Pesantren Arrayah

Arabic language learning in pesantren arraayah includes learning in madrasah, dormitories and public facilities such as sports fields, canteens, and parks around the dormitory become separate learning facilities. The Pesantren Arrayah program is formally taken in two semesters, the subject matter given is Arabic education and Islamic sharia education. Various activities are carried out to support learning in pesantren, including conditioning activities in dormitories, canteens, to sports areas. The Arabic language science material studied in the pesantren arraayah consists of two large materials, namely language skills (maharat al-lughah) and the component of language (anashir al-lughah). Maharat lughah consists of four elements, namely listening skill (maharat istima), speaking skill (maharat kalam), reading skill (maharat qiraah), and writing skill (maharat kitabah). While anashir lughah consists of three elements, namely voices (al-ashwat), vocabularies (al-mufradat), and grammar (tarakib or qawaid). Meanwhile, the learning material for Islamic education consists of the subjects of akidah, akhlak, fiqh, tafsir, hadith tajwid, and tahfidz of the Qur'an. In madrasah, Arabic education and Islamic sharia education is carried out face-to-face, both of which use

Arabic instruction so that although the material provided is outside of Arabic education, it has a high significance to students' Arabic language skills. Even in addition to honing Arabic language skills, this activity can also improve the good character of students (Musa 2015; Sanusi & Albantani 2020).

To optimize the results of learning Arabic, various activities are carried out in the arraayah dormitory, including creating study groups in each dormitory room fostered by more senior students, in this program students in the fifth semester and above provide additional courses for their juniors contained in each dormitory room, the materials provided are nahwu and shorof lessons. In addition to providing additional material, the seniors in the dormitory room monitor the discipline of students towards the use of Arabic in daily activities in the dormitory. So Arabic learning continues even though students are carrying out devotional work activities, sports, and all types of activities in daily life. In addition to being filled by senior students, activities in the dormitory are also carried out by lecturers by conducting student development program (jalsah tarbawiyah) activities four times a week. This activity was carried out in the afternoon in the form of strengthening Arabic material, counseling, tazkiyah al-nafs, akidah, and morals. The integration of various activities in this dormitory has succeeded in forming an Arabic language environment that is conducive to improving students' Arabic language skills.

### **Implementation In Arraayah Mosque**

Arabic is an inseparable part of the theology and ideology of a Muslim, therefore strengthening Islamic symbols is very important to accelerate students' Arabic language skills. Because there is a mutually reinforcing relationship between the ability to Arabic language skills and the mastery of Islamic sciences. The mosque as one of the symbols of Islam has these values, so its existence in supporting the process of learning Arabic through collaboration between institutions must be carried out because it has proven to have a significant influence on improving students' Arabic language skills. Some of the activities to improve Arabic language skills carried out by STIBA Arraayah students in mosques are activities by making Arabic the main introduction, among these activities, are short speech (ilqo kalimah), scientific competitions, playing dramas, and Islamic seminars.

Short lectures are four to seven minutes long after the obligatory prayer except for the shubuh prayer. This program is intended to encourage students to speak Arabic directly on the pulpit of the mosque. Each student is required to display his short lecture based on the sequence number of the dormitory room, so that the students who appear alternate between semesters, thus the students who perform and students who listen get examples and lessons on how to practice Arabic through short lectures. In addition to these scientific activities, in the Arraayah mosque, students carry out halaqoh qur'an activities, this activity is in the form of memorizing the Qu'ran which is carried out every day after the shubuh prayer. This activity of memorizing the Qur'an is an effort to condition the Arabic language environment which is significantly able to improve the Arabic language skills of STIBA Arraayah students.

In addition, scientific competitions such as quiz competitions, Al-Qur'an memorization competitions, and hadith memorization competitions, are held once a month at the Arraayah mosque, this program is not only intended to motivate students' memorization but also intended to increase Arabic proficiency indirectly because the activity is guided by Arabic. In addition to scientific competitions, the Arabic language improvement program carried out at the Arraayah mosque is to organize Islamic seminars with an introduction to Arabic material. In addition, mashrohiyyah or role-playing activities are carried out not only for tashliyah (entertainment) but also to improve students' Arabic language skills. Mashrohiyyah activities as the results of the study by Mufidah and Pratama (2018) significantly able to boost students' Arabic communication skills.

### Implementation In Campus

As a means of formal education in Arabic language education, activities at the STIBA Arraayah campus focus on strengthening Arabic material and developing Arabic language learning for non-native Arabic speakers. Strengthening Arabic material in the form of Arabic language education course material and other courses relevant to the Bachelor's Program in Arabic Language Education. In addition to studying various courses at the university level, teaching practice activities are carried out to train students' abilities in delivering subject matter. In addition, at the end of the study period, STIBA Arraayah students are required to make scientific papers in the field of Arabic as one of the graduation requirements.

Table 1. The implementation of Mohammad Natsir triple helix in STIBA Arraayah

Name of triple helix	Place of activity	Types of activities	Output program
Pesantren	Madrasah	Arabic language learning	Strengthening Arabic language skills: maharat istima', maharat kalam, maharat kitabah, maharat qiraah. Reinforcement of Arabic al-ashwat, mufradat, tarakib, or qawaid.
	Dormitory	Study groups in dorm rooms with additional nahwu and shorof materials from senior students. Monitoring of Arabic-language discipline by senior students. Direct language correction from seniors. Conditioning of the Arabic-speaking environment	Strengthening Arabic language skills: maharat istima', maharat kalam, maharat kitabah, maharat qiraah. Reinforcement of Arabic al-ashwat, mufradat, tarakib, or qawaid.
	Sports Grounds	Conditioning of the Arabic-speaking environment in various sporting activities	Strengthening Arabic language skills maharat istima', maharat kalam.
	Open space and public facilities of pesantren	student development program (jalsah tarbawiyah) four days in a week	Strengthening Arabic language skills: maharat istima', maharat kalam.

Mosque	Mosque	Short Lecturer	Strengthening Arabic language skills: maharat istima', maharat kalam, maharat kitabah, maharat qiraah.
	Mosque	Tahfidz Al-qur'an	Strengthening Arabic language skills: maharat kalam, maharat qiraah
	Mosque	Mashrohiyyah (arabic theatrical)	Strengthening Arabic language skills: maharat istima', maharat kalam.
	Mosque	Scientific competitions	Strengthening Arabic language skills: maharat istima', maharat kalam.
Campus	Class	Arabic language learning	Strengthening Arabic language skills: maharat istima', maharat kalam, maharat kitabah, maharat qiraah, al-ashwat, mufradat, tarakib, or qawaid.
	Class Arabic language laboratory	Development of Arabic language education through the practice of teaching Arabic and research	Strengthening Arabic language skills: maharat istima', maharat kalam, maharat kitabah, maharat qiraah, al-ashwat, mufradat, tarakib, or qawaid.

## CONCLUSION

According to Mohammad Natsir, integrating mosques, pesantren, and campuses is an ideal educational concept in Indonesia. Natsir believes that idea is very in line with Indonesian society's culture and can create intellectually, emotionally, and spiritually intelligent graduates. STIBA Arraayah is one of the institutions that has successfully applied the concept in Arabic language education. This is evident in his achievements in successfully showing himself in various Arabic language competitions and the high interest of partner institutions in STIBA Arraayah graduates. Cannot separate this success from the strategy and innovation that relies on the integration of the three components of the institution in STIBA Arraayah. The three institutions' integration has created a very conducive Arabic learning environment.

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